THREE

LETTERS

FROM THE REVEREND

Mr. G. WHITEFIELD:

VIZ.

LETTER I. To a Friend in *London*, concerning Archbiſhop *Tillotſon*.

LETTER II. To the ſame, on the ſame Subject.

LETTER III. To the Inhabitants of *Maryland*, *Virginia*, *North* and *South-Carolina*, concerning their Negroes.

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M,DCC,XL.

LETTER I.

From the Rev. Mr. Whitefield,

at Georgia, *to a Friend in* London, *wherein he vindicates his Aſſerting*, That Archbiſhop *Tillotſon* knew no more of true Chriſtianity than *Mahomet*.

Savannah, January 18. 1739,40.

My Dear Friend,

THO' that Saying of the Pſalmiſt, *Thou ſhalt anſwer for me, O Lord my God*, has generally been a Rule for my Conduct, in reſpect to my Adverſaries; yet when the Glory of God, and the Welfare of his People are concern'd, I think it my Duty to maintain whatever I have aſſerted in any of my Diſcourſes, either publick or private.---My affirming *That Archbiſhop* Tillotſon *knew no more of Chriſtianity than* Mahomet, has been look'd upon as one of the moſt unjuſtifiable Expreſſions that ever proceeded out of my Mouth: For this I am not only look'd upon as a greater Monſter than ever by my Enemies, but alſo have been ſecretly deſpiſed and cenſured by ſome, who, otherwiſe, were my Friends. Indeed, I dare not ſay this Expreſſion came originally from me: No; my dear and honoured Friend Mr. *John Weſly*, if I miſtake not, firſt ſpoke it in a private Society, when he was expounding Part of St. *Paul*'s Epiſtle to the *Romans*, and proving the Doctrine of Juſtification in the Sight of God, by Faith alone, in Contradiſtinction to good Works. It is in this particular (not to mention others) that I have and do now join Iſſue with my honour'd Friend, and upon the matureſt Deliberation, ſay again what I have often

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ſaid before, *That Archbiſhop* Tillotſon *knew no more about* true *Chriſtianity than* Mahomet. --- Whatever high Opinion others might have of that great Man and his Works, I muſt confeſs he was never a Favourite of mine. My Sermon on *the Eternity of Hell Torments* was directly level'd againſt a Diſcourſe of his on that Subject, before I left the Univerſity: And ſince I came from thence, my Diſlike of him has been much encreas'd, becauſe I have obſerv'd all natural Men generally ſpeak well of Archbiſhop *Tillotſon*'s Works. ---And if we may judge of Men's Writings as well as themſelves, by our Lord's Rule, we cannot but pronounce a Woe againſt thoſe Books which natural Men generally ſpeak well of. Did he teach the Truth as it is in Jeſus, Thouſands, who now admire, would throw aſide his Diſcourſes as waſte Paper. --- But I would not lay all the Streſs of my Objections here --- Out of his own Writings will I prove my Aſſertion. --- Any ſpiritual Man that reads them, may eaſily ſee that the Archbiſhop knew of no other than a bare hiſtorical Faith: And as to the Method of our Acceptance with God through Jeſus Chriſt, and our Juſtification by Faith alone (which is the Doctrine of the Scripture and the Church of *England*) he certainly was as ignorant thereof as *Mahomet* himſelf. --- It would be endleſs to produce all the Paſſages out of his Sermons, that prove this; I ſhall only refer every impartial Reader to *Vol. 2d. Serm. 52d. 53d. 54th. 55th. 56th.* The Title of which runs thus--"On the "Nature of Regeneration, and its Neceſſity, in order to "our Juſtification and Salvation." So that, according to this Title, His Grace intended to prove, that we muſt firſt be regenerated and ſanctified, and then on Account of that Regeneration or Sanctification, that God will juſtify, *i. e.* acquit, accept and reward us. --- That I do not wrong the Archbiſhop, is plain from this Paſſage in *Sermon 52d. page 325, Folio.* "All that the Goſpel requires as neceſſary to "theſe Purpoſes (*i. e.* to Man's Juſtification and Salvation) is "that we perform the Conditions of the Goſpel, that ſo we "may be capable of being made Partakers of the Bleſſings of "it." And at the End of *Sermon* 56, which is the laſt on that Subject, and as the Summary of what he had before been delivering, He writes thus --- "You ſee then what it is that "muſt recommend us to the Favour of God. The real

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" *Renovation* of our Hearts and Lives after the Image of " him that created us, before ever we can hope to be reſtored " to the Grace and Favour of God, or to be capable of the " Reward of eternal Life: And what could God have done " more reaſonable, than to make thoſe very Things the " Terms of our Salvation, which are the neceſſary *Cauſes* " and Means of it? How could he have dealt more merci- " fully and kindly with us, than to appoint that to be a " Condition of our Happineſs which is the only Qualification " that can make us capable of it?" Had St. *Paul* been alive and read this Paſſage, I am perſwaded he would have pronounced an ANATHEMA againſt the Writer of it, as he did againſt the *judaizing Teachers* in the Church of *Galatia*. --- For what can be more contradictory to the Goſpel of Jeſus Chriſt: Here is not a Word mention'd about the all-ſufficient, perfect and everlaſting Righteouſneſs and Death of Jeſus Chriſt, as being the ſole Cauſe and Condition of our being accepted by the Father; no, our Sanctification which is the Effect and not the Cauſe of the Righteouſneſs of Chriſt being imputed to us, is here as elſewhere repreſented as the ſole Cauſe of our Juſtification and Salvation --- So that our Righteouſneſs which is but as filthy Rags, is here valued at ſo high a Price, as to be made to purchaſe, or which is the ſame, made the Cauſe of our enjoying Chriſt, and Heaven, and eternal Happineſs---And what is this but *Deiſm* refined? Nay, is not this worſe than *Deiſm* on ſome Accounts? *Deiſts* act conſiſtently however with themſelves: --- They deny Chriſt and therefore deny his Righteouſneſs: The Archbiſhop pretends to own Chriſt, and yet puts our Righteouſneſs in the Place of his. Many, I believe, do this and yet know it not --- Theſe are to be pitied and taught better.---But what can be ſaid in Excuſe for the Archbiſhop, who, if I miſtake not, had his Education amongſt thoſe who did truly preach Chriſt, and yet afterwards, in this and numberleſs other Paſſages of his Works, preach'd Doctrines as contrary to the Articles to which he ſubſcribed as Darkneſs is contrary to Light.---And here I cannot but tax the Diſſenters with acting very partially; for they cannot but know how contrary the Doctrine the Archbiſhop taught, is to the Truth of the Goſpel; and yet, I fear, becauſe the Archbiſhop was their Friend, and behaved with much

Moderation

Moderation towards them whilſt he lived, therefore they have not ſpoken againſt his Tenets ſo explicitely as they ought.--- If I wrong them, I aſk them Pardon.---As for my own Part, I know not how to give flattering Titles; nor would I have Reſpect to any Man's Perſon whatſoever when ſpeaking in the Cauſe of God.---On the contrary I would chooſe to begin with the ſtrongeſt and moſt approved Adverſary firſt: For to confute ſuch a one, is like *David*'s ſlaying the *Goliah* of the *Philiſtines*. And tho' whoever takes upon him to make the firſt Attack upon ſuch an Adverſary, muſt be cenſured as that Stripling was, and his Zeal cryed down as proceeding from the Pride and Naughtineſs of his Heart; yet I am of *Luther*'s Mind, *Rather let Heaven itſelf fail, than one tittle of Truth periſh.* The Rev. Mr. *Edwards* of *Cambridge*, that noble Champion for the Doctrines of Grace, I have been told has treated the Archbiſhop with much more Severity. He was a Man of Letters, as well as Piety; he was a Preſbyter of the Church of *England*---I refer you to him---You, my Friend, are more noble than to be carried away with a fine Stile, eaſy Language and Accuracy of Expreſſion, when the Root of the Matter is wanting.--Lay aſide therefore all Prejudice.---Search the Scriptures, and read our Articles, and pray to God for Illumination, and you will find all conſpiring to confirm the Truth of what is now ſent, by

Your affectionate Friend and Servant,

GEORGE WHITEFIELD.

LETTER II.

From the Rev. Mr. WHITEFIELD, *to a Friend in* London, *proving that Archbiſhop* Tillotſon *knew no more of* TRUE CHRISTIANITY *than* Mahomet.

My dear FRIEND, *Savannah, March* 28. 1740.

IN my laſt, if you remember, I referr'd you to Dr. *Edwards*, late of *Cambridge*, in order to ſtrengthen my Teſtimony againſt the Writings of Archbiſhop *Tillotſon*. About a fortnight ago, being called by Providence to *Charleſtown*, a Book entitled *The Preacher, ſhewing the Offices and Employments of thoſe of that Character*

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in the Church; written by Doctor *Edwards*, was put into my Hands.---I here send you some Extracts out of him, and then judge you whether the Archbishop knew more of *true Christianity than* Mahomet.--- I have carefully examin'd the Places referred to, and find the Doctor, in my Opinion, has not injured the Archbishop at all.

And first, hear what he says, concerning the Archbishop's Opinion of Christianity in general. "It may be observed, "(says Dr. *Edwards*. *Page* 75, 76, 77, 78) concerning one "of the most eminent Pulpit-Orators (meaning the Arch-"bishop) that whenever He comes to talk of the Christian "Dispensation, He speaks of it very meanly and dispara-"gingly: And when He hath occasion to discourse of "Christian Duties, properly so call'd, He either gives a "very crude Account of them, or jumbles them with meer "Acts of Morality.

"*Folio, Vol.* I. *Page* 258. --- He tells us, that *the* "*Christian Religion hath hardly any Thing in it that is* "*positive, except the two Sacraments. In other Things* "*Christianity hath hardly impos'd any other Laws upon us,* "*than what are enacted in our Natures, or are agreeable to* "*the prime and fundamental Laws of it.* Whereas it is "very plain, and it has gain'd the Suffrage of the Wisest, "that there are some Laws *peculiar* to Christianity, and "which those who had only the Light of Nature, never "reached to, or understood any Thing of. If you will "believe this Author---*Vol.* II. *p.* 208. -- *The only Design* "*of reveal'd Religion, is to revive and improve the natural* "*Notions which we have of God: And all our Reasonings about* "*divine Revelation are necessarily gather'd by our natural* "*Notions of Religion.* And again, *Vol.* I. *p.* 50. He is "positive, *That all the Duties of the Christian Religion,* "*which respect God, are no other but what natural Light* "*prompts Men to, excepting the two Sacraments, and praying to* "*God in the Name and by the Mediation of Christ Jesus.* I "thought (says Dr. *Edwards*) there had been something "more in Christianity than this.---I thought, that *Faith* in "Jesus was a Duty of the Christian Religion; I thought, "that renouncing of our own Righteousness, and depending "on Christ's Righteousness, and hoping for Forgiveness of "Sins thro' his Blood; together with a constant Expectation of

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" the Grace and Spirit of God to help and aſſiſt us, to " operate on our Minds, ſo as to begin and finiſh our Con- " verſion, had been the proper Duties of the Goſpel.

" I cannot but take Notice what Thoughts this Writer " had concerning the *Riſe* and *Original* of Chriſtianity and " Author of it, and all the great Myſteries and Tranſactions " that attend it. He is pleaſed, *Sermon on the Incarnation,* " *Vol.* I. *p.* 438, 439. to ſay, that, *The World, eſpecially* " *the Heathen World, was much given to admire Myſteries in* " *Religion, and accordingly they had ſeveral ſuperſtitious and* " *idolatrous Myſteries*; *therefore Chriſtianity* (to comply " with Heatheniſm) *hath its Myſteries too, and particularly* " *the Myſtery of the Incarnation of the Son of God.* Again, " *there was a great Inclination in Mankind to the Worſhip of* " *a viſible and ſenſible Deity, and this was the main Root and* " *Source of the various Idols in the Heathen World*; There- " fore, *God was pleaſed to appear in our Nature, that they* " *who were ſo fond of a viſible Deity, might have one to whom* " *they might pay divine Worſhip, but without Danger of Idolatry.* " This was very condeſcending indeed, to ſend Chriſt into " the World to cure Men's Fondneſs! He goes on, *Another* " *Notion* (or *Prejudice*, as he ſtiles it in the ſame Place) " *which had generally obtain'd among Mankind, was concerning* " *the Expiation of the Sins of Men, and appeaſing the offended* " *Dei y by Sacrifice, eſpecially the Sacrifices of Men, which* " *had almoſt univerſally prevailed in the* Gentile *World:* " Therefore, *with the general Notion of Mankind, God was* " *pleaſed ſo far to comply, as once for all to have a general* " *Attonement made for the Sins of all Mankind, by the Sacrifice* " *of his only Son.* This was ſtill very condeſcending, to ſend " Chriſt down from Heaven, in Compliance with the moſt " unnatural, ſavage and barbarous Practice of the *Gentiles*! " He proceeds; *another common Notion, and very rife in the* " *Heathen World, and a great Source of their Idolatry, was* " *their Apotheoſis or Canonizing of famous and eminent Perſons,* " *who had been great Benefactors to Mankind, by advancing* " *them after their Death to the Dignity of an inferiour kind of* " *Gods, fit to be worſhipped by Men here on Earth:* Therefore, " *One in our Nature is exalted to the right Hand of the Majeſty* " *on High, to be worſhipped by Men and Angels*; *one that was* " *the truly great Benefactor of Mankind.* As much as to ſay,

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" the Heathen had their Gods and Idols, whom they made " of meer Men, and ſo muſt the Chriſtian have; and accord- " ingly One in our Nature, who had done Kindneſſes for " Mankind, was choſen out for this Purpoſe. Still he goes " on; *The World*, ſaith he, *was mightily bent upon addreſſing* " *their Requeſts and Supplications, not to the Deity immediately,* " *but by ſome Mediators between the Gods and them:* There- " fore, *in a gracious Compliance with this common Apprehenſion,* " (or *irradicated Prejudice*, as he calls it) *God was pleaſed to* " *conſtitute one in our Nature to be a perpetual Advocate and* " *Interceſſor in Heaven for us*; which is as much as if it had " been ſaid, the Pagan World had their Interceſſors and " Mediators, and therefore, in Imitation of them, Chriſt " was ſent to be a Mediator between God and Man: And " this is inſiſted upon after the ſame Manner in other Places. " And laſtly, He is pleaſed to tell his Auditors, *That God* " *hath very much ſuited the Diſpenſation of the Goſpel, and* " *the Method of our Salvation, by the Incarnation and Suffer-* " *ings of His Son, to the common Prejudices of Mankind, eſpecially* " *of the Heathen World.* Thus we ſee his Thoughts concern- " ing the Chriſtian Inſtitution, and particularly concerning " Chriſt's Coming in the Fleſh: The chiefeſt and moſt " ſolemn Things of our Holy Religion, are by Him reſolved " into Compliance with the vileſt Practices of the Idolatrous " *Heathens.*

What Opinion the Archbiſhop alſo had of the Scriptures, out of which the Chriſtian Religion is revealed, may be ſeen from the following Extract. " I am ſorry (ſays Dr. " *Edwards, p.* 150 and 151.) I have occaſion to mention " here any of the ſacred Function, that make Uſe of the " Pulpit, and yet vilify and miſrepreſent the Scriptures. " One ſpeaks thus to his Auditors (meaning the Archbiſhop " *Vol.* III. *p.* 414. *You do not find it any where revealed in* " *all the Scripture that there is a God.* So concerning the " Immortality of the Soul, and a future State, which we " thought had been ſufficiently revealed in the inſpired " Writings, he peremptorily ſaith, *Vol.* II. *p.* 670. *I do not* " *find, that the Doctrine of the Immortality of the Soul, is any* " *where expreſsly deliver'd in Scripture.* And again, *Vol.* III. " *p.* 414. *I do not find that the Immortality of the Soul, or a* " *future State, is expreſsly revealed in the Bible.* Yet it is

" agreed

" agreed by all ſober and intelligent Chriſtians, that there " is expreſs Mention and Confirmation of a *Deity*, of a " *future State*, and the *Soul's Immortality* in the Scriptures, " yea, that more is ſaid here to eſtabliſh theſe Doctrines, than " in any Book whatſoever: If by being not *expreſsly re-* " *veal'd*, He meant, that there are not theſe very Terms, " *There is a God*; *the Soul is immortal*; *there is a future State*: " This is trifling, for ſo 'tis not ſaid in expreſs Syllables, " *There is a Soul*; *there is a Heaven*; *there is a Hell*; or " *there is a Providence*; or *God is omniſcient*, and the like: " And yet every underſtanding Man will grant that 'tis " expreſly diſcover'd and deliver'd in Scripture, that there is " a Soul, a Heaven, a Hell, and that there is a Providence, " and that God is omniſcient.

" We are told (ſays Dr. *Edwards*, *p.* 78. *viz.*) by " Archbiſhop *Tillotſon*, *Vol.* II. *p.* 310. That, *Morality is* " *the new Creature ſpoken of in the New-Teſtament. Morality* " *is all in all, in the Chriſtian Religion.* And what is " this but the Law of natural Reaſon? Accordingly, the " higheſt Encomium he could give of the Chriſtian Religion " was, *that it is the Law of Nature reviv'd and perfected.* * " He tells us in another Place, that *the Fruits of the Spirit*, " *are the ſame with Moral Virtues*; *and that Grace and* " *Virtue, are but two Names that ſignify the ſame thing.*---" How favourably the Archbiſhop thought of the Devil, may be ſeen from the ſame Author, *p.* 117. " I ſuppoſe our " Preacher (ſays Dr. *Edwards*) hath not imbib'd that " Notion, which one (meaning the Archbiſhop) hath lately " deliver'd from the Pulpit, in favour of the Tempter, " *Vol.* II. *p.* 352, 353. That *He doth not, and he cannot* " *imprint wicked Thoughts on Men's Minds:* Which is directly " contrary to what we read in *John* xiii. 2. *The Devil put it* " *into the Heart of* Judas *to betray Chriſt:* And in ſeveral " other Places evil Thoughts and Suggeſtions are aſcribed " to *Satan* as the Author of them. Notwithſtanding this, " he maintains *that Satan doth not caſt in wicked Thoughts* " *into Men's Hearts, nor can he.* Which Doctrine is not " to be wondred at, if we take in what He ſubjoins in the " ſame

* Vol. III. *p.* 300. See the Title of the Sermon on *Epheſians* the Vth. 9. and the Sermon itſelf.

" ſame Sermon, where he tells us, that, *as it is uſual in* " *the Scripture Phraſe, to aſcribe all good Motions to God's* " *Spirit; ſo all evil Thoughts to the Devil; not that he is the* " *immediate Cauſe of theſe, no more than God's Spirit is the* " *Author of the other.* Is not this a ſtrange Compariſon " between theſe two contrary Spirits? And doth not the " Framer of it diſcover what new Models of Divinity he " affects? He is pleaſed to excuſe the Devil from In- " jecting any bad Thoughts into Men's Minds, and he " exempts God's Spirit from being the Cauſe and Author " of any good and holy Thoughts. And tho' the inſpir'd " Writings are expreſs againſt this, yet he puts it off, by " ſaying it is only a Scripture Phraſe.

What were the Archbiſhop's Sentiments concerning the Eternity of Hell-Torments, appears from *p.* 130 and 132, of Dr. *Edwards*'s Book.

" They therefore (ſays the Doctor) but ill manage their " Paſtoral Office, who attempt, and that in their publick " Preaching, to leſſen the Belief of the Eternity of Hell- " Torments. Thus one (meaning the Archbiſhop, *Vol.* I. " *p.* 321) in a ſolemn Auditory ſaith, *We can hardly tell* " *how to reconcile the Eternity of Hell-Torments, with the* " *Juſtice or Goodneſs of God.* Which is next to that of Mr. " *Hobbs*, who ſaith, *He can find no where, that any Man* " *ſhould live in Torment everlaſtingly.* The one *can't tell*, and " the other *can't find*; but both agree to invalidate that " received Truth. The former of theſe goes on in his " Sermon, and hints, that *'tis inconſiſtent with the Righteouſ-* " *neſs or Goodneſs of God, to make Sinners miſerable forever*; " and further expreſly delivers this, that *God is not obliged to* " *execute what He threatens*, and conſequently having threat- " ned the eternal Torments of Hell, they may never be " executed on any Sinners.

The Archbiſhop's Opinion of what the World calls harmleſs Diſcourſe, may be ſeen *p.* 93. in Dr. *Edwards*.-" A fourth " ſmooth-tongued Orator (ſays the Doctor, meaning the " Archbiſhop) gives it as his Opinion, *Vol.* II. *p.* 362. that " by *Idle Words*, in that Place, our Saviour doth not mean " *unprofitable Words. He doth not mean* (ſaith he) *that Men* " *ſhall be called to a ſolemn Account at the Day of Judgment* " *for every trifling and unprofitable Word, but every wicked and*

" *ſinful*

" *ſinful Word.*---All which is Palliation and Dawbing, and is " apt to engender very ill Conceptions in the Minds of their " Auditors, as if they were at Liberty to ſpeak any Words, " and maintain any Diſcourſes never ſo uſeleſs and unprofit- " able, provided they do not blaſpheme God, or defame " Men, and utter what is directly lewd and impious: But " this is too evident a leſſening and cramping of our Saviour's " Meaning, as appears from this, that our Saviour here is " delivering ſomething great and wonderful, and which was " not uſually known, as is manifeſt from the Manner of His " ſpeaking. *But, I ſay unto you, that every idle Word,* &c. " ---as if he had ſaid, you have falſe Apprehenſions of " Things, and particularly concerning the *Sinfulneſs of* " *Words.* You think that none offend in their Speech, but " Blaſphemers and Railers, and lewd Talkers, and ſuch like: " *But I ſay unto you,* you muſt be accountable for your vain " and idle Words; for even theſe are ſinful and unlawful. " Thus He acquaints them with ſomething that was new " and ſtrange to them, as thoſe Words *(but I ſay unto you)* " import: Whereas if our Saviour ſpoke here of impious or " prophane, or of contumelious and defamatory Words (as " we find ſome interpret the Place) it would not have been " any new and ſtrange Thing; for every one grants, that " ſuch Words are ſinful, and that for ſuch, *Men muſt give an* " *Account in the Day of Judgment.*

What Liberty the Archbiſhop gave for what the World calls innocent Diverſions, *See p.* 95 and 96.-- " We muſt ſo " ſhape our Language (ſays Dr. *Edwards*) that they may not " be able to eſpy in them any the leaſt Indulgence to what is " ill, and unfitting to be done, or that hath the Appearance of " Evil: On which account I could not but wonder at a late " celebrated Preacher (meaning the Archbiſhop *Vol.* I. *p.* 505.) " when I found him blaming and chaſtiſing *thoſe Parents* " *that ſtrictly forbid their Children the uſe of Playing Cards or* " *Games.* So that inſtead of cautioning Parents, and their " Charge, againſt Gaming, he rather ſeems to encourage " them, and favour the Practice. And, tho' indeed, He re- " proves them for this, that *they* think there is a Mixture of " Fortune and Skill in ſuch Plays, and are therefore, by ſome, " held unlawful, and though it is true *he denies not that* " *humane Laws may reſtrain or forbid the uſe of theſe Games,*

" yet

" yet he doth not here, where he had occaſion to do it, ſhew " any the leaſt Diſlike of this Sport in Children: He doth " not in any Meaſure caution againſt it, or give any Rules " or Qualifications about it; but this is taken care of, that " *they ſhall not be forbid* to uſe that Paſtime. And eſpecially " ſeeing this is the only Paſſage he hath about Recreations, " it might have been expected that he ſhould have added " ſomething to qualify or direct in this Matter; and not leave " it thus untouched, and thereby give Occaſion to his " Hearers to believe, that 'tis a commendable Exerciſe in " Children to play at Cards; and when they are Men to play " at Dice: In Things of this Nature we ought to be very " wary and circumſpect, leſt we patronize Vice, or at " leaſt that which may have a Tendency to it. Such Poiſon " from the Pulpit will prove contagious, and ſpread itſelf in " a wide Circle, Let no Man therefore aſcend that Place " to be an Advocate for Evil, or ſo much as the Appearance " of it.---And now, my dear Friend, have I been raſh in my Cenſure of the Archbiſhop, or not? Should I mention theſe Paſſages to any Perſon that has the leaſt true Senſe of Chriſtianity, and not tell them the Author---would they not condemn them immediately? And why ſhould they not equally be condemned, when told that they were written by Archbiſhop *Tillotſon*? To the above Extracts I could add many more of my own Obſervation, and prove again and again how ſtark blind the Archbiſhop was, in the fundamental Points of the Chriſtian Religion---But let his Favourers anſwer Dr. *Edwards*, and then perhaps I may trouble them with ſome more Remarks of my own.-- I know, indeed, Writing or Speaking againſt ſo learned a *Rabbi*, is like *Luther's* writing and objecting firſt againſt the Indulgences of the Pope.---But no Matter for that.--- The Myſtery of Iniquity, wrapp'd up in the Writings of our late celebrated Author, has been hid long enough---'Tis Time now to reveal it to the World---I can only add, that I heartily wiſh the Book written by Dr. *Edwards*, was in the Hands of all the Clergy of the Church of *England*--'Tis full of ſound Reaſoning, and convincing Arguments, and never more neceſſary to be read than at this Time. If you can get it, be pleaſed to peruſe, and ſend your Sentiments concerning it, to, *Dear SIR, your ſincere Friend and Servant.*

GEORGE WHITEFIELD.

LETTER III.

To the Inhabitants of Maryland, Virginia, North *and* South-Carolina.

AS I lately paſſed through your Provinces in my Way hither, I was ſenſible touched with a Fellow-feeling of the Miſeries of the poor Negroes. Could I have preached more frequently amongſt you, I ſhould have delivered my Thoughts in my publick Diſcourſes; but as my Buſineſs here required me to ſtop as little as poſſible on the Road, I have no other Way to diſcharge the Concern which at preſent lies upon my Heart, than by ſending you this Letter: How you will receive it I know not; whether you will accept it in Love, or be offended with me, as the Maſter of the Damſel was with *Paul*, for caſting the Evil Spirit out of her, when he ſaw the Hope of his Gain was gone; I am uncertain. Whatever be the Event, I muſt inform you in the Meekneſs and Gentleneſs of *Chriſt*, that I think God has a Quarrel with you for your Abuſe of and Cruelty to the poor Negroes. Whether it be lawful for Chriſtians to buy Slaves, and thereby encourage the Nations from whom they are bought, to be at perpetual War with each other, I ſhall not take upon me to determine; ſure I am, it is ſinful, when bought, to uſe them as bad, nay worſe, than as though they were Brutes; and whatever particular Exceptions there may be (as I would charitably hope there are ſome) I fear the Generality of you that own Negroes, are liable to ſuch a Charge; for your Slaves, I believe, work as hard if not harder than the Horſes whereon you ride.

Theſe, after they have done their Work, are fed and taken proper Care of; but many Negroes when wearied with Labour in your Plantations, have been obliged to grind their own Corn after they return home.

Your Dogs are careſs'd and fondled at your Tables: But your Slaves, who are frequently ſtiled Dogs or Beaſts, have not an equal Privilege. They are ſcarce permitted to pick up the Crumbs which fall from their Maſters Tables. Nay, ſome, as I have been informed by an Eye-Witneſs, have been, upon the moſt trifling Provocation, cut with Knives, and had Forks thrown into their Fleſh --- Not to mention what Numbers have been given up to the inhuman Uſage of cruel Task Maſters, who by their unrelenting Scourges have ploughed upon their Backs, and made long Furrows, and at length brought them even to Death itſelf.

It's true, I hope there are but few ſuch Monſters of Barbarity ſuffered to ſubſiſt amongſt you. Some, I hear, have been lately executed in *Virginia* for killing Slaves, and the Laws are very ſevere againſt ſuch who at any Time murder them.

And perhaps it might be better for the poor Creatures themſelves, to be hurried out of Life, than to be made ſo miſerable, as they generally

are

are in it. And indeed, conſidering what Uſage they commonly meet with, I have wondered, that we have not more Inſtances of Self-Murder among the Negroes, or that they have not more frequently roſe up in Arms againſt their Owners. *Virginia* has once, and *Charleſtown* more than once been threatned in this Way.

And tho' I heartily pray God they may never be permitted to get the upper Hand; yet ſhould ſuch a Thing be permitted by Providence, all good Men muſt acknowlege the Judgment would be juſt.---For is it not the higheſt Ingratitude, as well as Cruelty, not to let your poor Slaves enjoy ſome Fruits of their Labour?

When, paſſing along, I have viewed your Plantations cleared and cultivated, many ſpacious Houſes built, and the Owners of them faring ſumptuouſly every Day, my Blood has frequently almoſt run cold within me, to conſider how many of your Slaves had neither convenient Food to eat or proper Raiment to put on, notwithſtanding moſt of the Comforts you enjoy were ſolely owing to their indefatigable Labours.—The Scripture ſays, *Thou ſhalt not muzzle the Ox that treadeth out the Corn.* Does God take Care of Oxen? And will he not take care of the Negroes alſo? Undoubtedly he will.—Go to now, ye rich Men, weep and howl for your Miſeries that ſhall come upon you! Behold the Proviſion of the poor Negroes, which have reaped down your Fields, which is by you denied them, crieth; and the Cries of them which reaped, are entered into the Ears of the Lord of *Sabaoth*! We have a remarkable Inſtance of God's taking cognizance of, and avenging the Quarrel of poor Slaves, *2 Sam. 21. 1. Then there was a Famine in the Days of* David, *three Years, Year after Year; and* David *enquired of the Lord. And the Lord anſwered, it is for* Saul *and his bloody Houſe, becauſe he ſlew the* Gibeonites."---Two Things are here very remarkable.—Firſt, that theſe *Gibeonites* were only Hewers of Wood and Drawers of Water, or in other Words, Slaves like yours. Secondly, That this Plague was ſent by God many Years after the Injury, the Cauſe of the Plague, was committed.---And for what End was this and ſuch like Examples recorded in Holy Scripture? Without doubt, for our Learning, upon whom the Ends of the World are come---For God is the ſame to Day as he was Yeſterday, and will continue the ſame forever. He does not reject the Prayer of the poor and deſtitute, nor diſregard the Cry of the meaneſt Negroes! The Blood of them ſpilt for theſe many Years in your reſpective Provinces, will aſcend up to Heaven againſt you. I wiſh I could ſay, it would ſpeak better Things than the Blood of *Abel*. But this is not all---Enſlaving or miſuſing their Bodies would, comparatively ſpeaking, be an inconſiderable Evil, was proper Care taken of their Souls. But I have great reaſon to believe, that moſt of you, on Purpoſe, keep your Negroes ignorant of Chriſtianity; or otherwiſe, why are they permitted thro' your Provinces, openly to prophane the Lord's Day, by their Dancing, Piping and ſuch like? I know the general Pretence for this Neglect of their

Souls,

Souls is, That teaching them Chriſtianity would make them proud and conſequently unwilling to ſubmit to Slavery: But what a dreadful Reflection is this on your Holy Religion? What blaſphemous Notions muſt thoſe that make ſuch an Objection have of the Precepts of Chriſtianity? Do you find any one Command in the Goſpel, that has the leaſt Tendency to make People forget their relative Duties? Do you not read that Servants, and as many as are under the Yoke of Bondage, are required to be ſubject, in all lawful Things, to their Maſters; and that not only to the good and gentle, but alſo to the froward? Nay, may I not appeal to your own Hearts, whether deviating from the Laws of Jeſus Chriſt, is not the Cauſe of all the Evils and Miſeries Mankind now univerſally groan under, and of all the Vices we find both in ourſelves and others? Certainly it is.—And therefore, the Reaſon why Servants generally prove ſo bad is, becauſe ſo little Care is taken to breed them up in the Nurture and Admonition of the Lord.---But ſome will be ſo bold perhaps as to reply, *That a few of the Negroes have been taught Chriſtianity, and, notwithſtanding, have been remarkably worſe than others.* But what Chriſtianity were they taught? They were baptized and taught to read and write: and this they may do, and much more, and and yet be far from the Kingdom of God; for there is a vaſt Difference between civilizing and chriſtianizing an Negroe. A Black as well as a white Man may be civilized by outward Reſtraints, and afterwards break thro' thoſe Reſtraints again. But I challenge the whole World to produce a ſingle Inſtance of a Negroe's being made a thorough Chriſtain, and thereby made a worſe Servant. It cannot be.--- But farther, if teaching Slaves Chriſtianity has ſuch a bad Influence upon their Lives, why are you generally deſirous of having your Children taught? Think you they are any way better by Nature than the poor Negroes? No, in no wiſe. Blacks are juſt as much, and no more, conceived and born in Sin, as White Men are. Both, if born and bred up here, I am perſuaded, are naturally capable of the ſame Improvement.---And as for the grown Negroes, I am apt to think, whenever the Goſpel is preach'd with Power amongſt them, that many will be brought effectually home to God. Your preſent and paſt bad Uſage of them, however ill-deſigned, may thus far do them good, as to break their Wills, increaſe the Senſe of their natural Miſery, and conſequently better diſpoſe their Minds to accept the Redemption wrought out for them, by the Death and Obedience of Jeſus Chriſt. God has, not long ſince, been pleaſed to make ſome of the Negroes in *New-England*, Veſſels of Mercy; and ſome of them, I hear, have been brought to cry out, *What ſhall we do to be ſaved?* in the Province of *Pennſylvania*. Doubtleſs there is a Time, when the Fullneſs of the Gentiles will come in: And then I believe, if not before, theſe deſpiſed Slaves will find the Goſpel of Chriſt to be the Power of God to their Salvation, as well as we. --- But I know all Arguments to prove the Neceſſity of taking Care of your Negroes

Souls

Souls, though never ſo concluſive, will prove ineffectual, till you are convinced of the Neceſſity of ſecuring the Salvation of your own. That you yourſelves are not effectually convinced of this, I think is too notorious to want Evidence.---A general Deadneſs as to divine Things, and not to ſay a general Prophaneneſs, is diſcernible both in Paſtors and People.

Moſt of you are without any teaching Prieſt.---And whatever Quantity of Rum there may be, yet I fear but very few Bibles are annually imported into your different Provinces.—God has already began to viſit for this as well as other wicked Things.—For near this two Years laſt paſt, he has been in a remarkable Manner contending with the People of *South-Carolina*. Their Houſes have been depopulated with the Small Pox and Fever, and their own Slaves have roſe up in Arms againſt them. --- Theſe Judgments are undoubtedly ſent abroad, not only that the Inhabitants of that, but of other Provinces, ſhould learn Righteouſneſs: And unleſs you all repent, you all muſt in like Manner expect to periſh. —God firſt generally corrects us with Whips; if that will not do, he muſt chaſtize us with Scorpions.—A foreign Enemy is now threatning to invade you, and nothing will more provoke God, to give you up as a Prey into their Teeth, than Impenitence and Unbelief,—Let theſe be removed, and the Sons of Violence ſhall not be able to hurt you:—No; your Oxen ſhall be ſtrong to labour; there ſhall be no Decay of your People by epidemical Sickneſs; no Leading away into Captivity from abroad, and no Complaining in your Streets at Home: --- Your Sons ſhall grow up as young Plants, and your Daughters be as the poliſhed Corners of the Temple; and to ſum up all Bleſſings in one,—Then ſhall the LORD be your GOD.—That you may be the People who are in ſuch a happy Caſe, is the earneſt Prayer of

Your ſincere Well-Wiſher and Servant in Chriſt,

Savannah, Jan. 23, 1739,40. G. WHITEFIELD.

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